

Salt Lake Democrat.

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ALFALFA YOUNG, - - - EDITOR.

HEAVEN'S HELP.

It is said that heaven helps those who help themselves. Certainly those who help themselves have a better chance of success than those who sit idly by and expect and wait heaven to do it all. At the present time in Utah, a great many people are imploring heaven's help, but they implore it in a blind, fanatical way. They are imploring heaven's help to aid them in escaping the natural and legitimate result of their violation of the laws of their country. The one law which they have broken more than all others is the Edmunds law. But this is not the first law on the same subject as the Edmunds law that they have broken. The anti-polygamy law of 1862 was as valid a law as the Edmunds law of 1882, and was enacted for the same purpose; that purpose was to suppress polygamy and preserve the monogamic system of the family. New provisions were introduced into the Edmunds law to accomplish the object sought to be accomplished by the anti-polygamy law of 1862. This provision was the insertion of the unlawful cohabitation clause in the Edmunds law. While it may not have been so efficacious as could have been desired, still much has been done in the way of punishing actual violators of the law, and this has taught the people of Utah that a law of Congress can be enforced, and it has spread a terror among them that is hard to realize by those who do not move among them occasionally. To one who has not known the sentiment of the people of Utah in years past the change to-day can never be realized. Once that sentiment was defiant, and openly and boldly declared that the people of Utah would maintain their rights, as they conceived them, no matter what laws Congress might pass, or what effort the Government might make to enforce the laws of Congress. This same sentiment occasionally finds utterance to-day through the press and pulp of the Mormon people, but in the hearts of that people it finds a faint and doubtful response. To-day the people are asking when will the change come, when will the persecution cease and the load be lifted from them. There was a time in Utah when the people would have answered these questions, and their answer would have been something like this: The change will come, the persecution will cease, the load will be lifted when we, the people of Utah, say to our enemies, thus far and no farther. And in the days when the people of Utah would have answered the questions which they are propounding to-day, they would have believed in their power to accomplish what they declared. If they were to say to-day, they would not believe themselves. This of itself marks a great change in the sentiment of the people. But there is another change in the sentiments of the people of Utah, no less radical, no less hopeful.

Within a few days the writer was in one of the leading towns of the Territory, and met a number of old friends, all members of the Mormon Church. In the course of the conversation the Edmunds law and the prosecutions thereunder came up. One lady expressed her mind upon the subject under discussion, and said that she had great sympathy for those polygamists who had married plural wives and reared families long before the passage of the Edmunds law; but she also said she had little or no sympathy for those who had married into polygamy since the passage of the Edmunds law. This lady thought that the polygamist families which were formed long years ago should not be disturbed, for to rend them asunder now would be to render great hardship and sorrow to many. The remarks of this particular lady were the sentiments of two other ladies present, and there was not one dissenting voice. The existence of such a sentiment among the Mormon people was not new to us, but we did not know till within a few days how widespread it is.

With such a sentiment as this among the Mormon people, they have the means of making the change, ceasing the persecutions, lifting the load for which they have implored heaven's help. It is our honest and sincere belief that if the Mormon people would honestly and sincerely discontinue and prohibit plural marriages among them in the future, and evidence such discontinuance in a manner to satisfy the Government of their sincerity and desire to discontinue polygamy, that the Government would not disturb the old families that were formed long ago, although they were formed in violation of the law. Why does not some one who has some influence among the Mormon people, and who has their interest at heart, come forward and endeavor to settle peacefully a question that must be settled? Last spring a delegation waited upon President Cleveland and presented him with a Petition and Protest. He was kind and courteous to the gentlemen composing the delegation, and from his conversation with the gentlemen, as reported by themselves, he seemed very desirous of having those gentlemen make some suggestions which might show a desire on the part of those whom they represented to obey the law, and at the same time allow the polygamist families formed prior to the passage of the Edmunds law to remain undisturbed. Had that delegation but given expression to the sentiments expressed by the lady to whom we refer much might have been done to solve the Utah problem, and prevent the disruption of time that are dear though unlawful. It is not too

late yet for the people of Utah to do something for themselves, but that time is fast passing. The people of Utah look upon the Edmunds law as harsh and cruel, but the Edmunds law, if they did not know it, was the offering of the olive branch. That some true leader and protector of the Mormon people may arise in this day of their greatest peril is our sincere prayer.

WORTHY AND DESERVING.

The boycotting of Chinese is upon Utah. In last night's Democrat there appeared a copy of the Boycotter, and it strikes home to our Ogden neighbors. The most interesting part of this paper is that which gives the names of those who have refused to comply with the request of Assembly No. 3533 to discharge all Chinese in their employ, and to cease trading with them. The Boycotter likewise gives the names of those persons and firms in Ogden who are "worthy and deserving of all favors." Against the individuals and firms who complied with the requests of those who desire the expulsion of the Chinese we could have no feeling, but we cannot but admire those who refused to comply. We think they asserted their manhood at a time when manhood is most needed. The injury which their decision to act as they choose may work them is hard to estimate. But you may say that I'm done making money to spend it like a sucker. The next time I come to Chicago it will be at the head of my own company. "I see you had a little talk with Paddy Ryan the other night in a saloon," said the reporter. "He got off some pretty bold talk." "Yes, that's the way Paddy fights—with his tongue," said Sullivan, with a sneer. "He's the best long-distance fighter—bar McCaffrey—in the world."

Some time last summer President Cleveland ordered the cattlemen in Indian Territory to drive their stock off the reservations there. There was a good deal of complaining on the part of the cattlemen and their friends, and a delegation went to Washington to tell the President "all about it." The delegation returned to the place whence it came, and in the short visit paid to Washington learned more practical law than most men learn in a semester. The President taught them more law in one interview than Secretary Teller ever did know, or at least display, about the validity of a leasehold estate in Indian Territory. And the course of the President met with almost universal approval. The stand he took was novel merely because it was for the vindication of the law, no matter what influence was brought to bear against its enforcement. Even the threat of Colonel Corbitt to manumit the President did not seem to disturb him much nor to swerve him in his determination. But in Utah we have the same question in a small way. Part of the Utah Indian Reservation is leased to cattlemen, not in the same manner as was done with the land in Indian Territory, but with the same result. A number of cattlemen hire Strawberry Valley in the summer for ranching cattle upon, and in the winter they drive their cattle down on to the Du Cheme. For this privilege they pay some one, who we could not learn, ten cents per head per year, and they do their own counting. All cattle belonging to any other parties are excluded as trespassers. At the present time there are some few thousand head of cattle in Strawberry Valley, and they will move on to the Du Cheme in a little while. We learned these facts from a gentleman who returned from the Utah Agency only a few days ago. How is it that such is the case? If cattle grazing upon reservations unlawfully, why are not cattle grazing upon the Utah Reservation there unlawfully? And how is it that such cattle are permitted to remain there undisturbed? This matter should receive the attention of Secretary Lamar.

A Hint to Journalists.

Bill Short of the Crosby county *Clarion* and *Farmer's Advocate* was in Austin a few days ago, says *Texas Siftings*. "How's your paper coming on?" we asked. "I am going to have a boom next week. I'm going to threaten to make some *Full Well Gazette* disclosures, and I announce that I will begin with those leading citizens who have not yet subscribed to my paper. The money is beginning to roll in already."

Nothing in nature, the ladies say, is prettier than a pretty girl baby's foot.

SULLIVAN AS A DUTIFUL SON.

He Stops Drinking and Sends His Money to His Home.

CHICAGO, October 18.—John L. Sullivan closed his Chicago engagement by posting in his new character—"a dutiful son." The appearance was a success. It was at the telegraph office with a certified check for \$500, which amount he forwarded at once to his parents in Boston. "Before I left Boston," he was saying to the friends who were with him, "I noticed a nice little home in Sawyer street for sale. I drew a blank check and gave it to a friend of mine in the real estate business, with instructions to buy No. 26 when it was offered. I wanted it for my parents. Well, I got word last night that he had secured the house, paying \$3,450 for it. I got possession at once, and am sending \$500 now to help the old folks to move."

"Are you saving much money now?" said a *Daily News* reporter to the champion, as he hailed a cab from the depot. "I'll tell you all about it. You remember my fight of the country with Joe combination, the time I had Slade, Steve Taylor, Pyle McCoy, and that gang with me? How much do you think I made? I just made \$70,000," said Sullivan, in a sorrowful tone of voice. "Of all that I have only \$5,000 left. It is my mother's. I sent it to her on Christmas morning. This trip has not the money in it that one had, but I've sent home \$1,200 already. Just think of it. In three nights in Pittsburgh my combination took in \$5,200. But you may say that I'm done making money to spend it like a sucker. The next time I come to Chicago it will be at the head of my own company."

"I see you had a little talk with Paddy Ryan the other night in a saloon," said the reporter. "He got off some pretty bold talk."

"Yes, that's the way Paddy fights—with his tongue," said Sullivan, with a sneer. "He's the best long-distance fighter—bar McCaffrey—in the world."

"Year by year," says the Chicago *News*, "the world is becoming more and more fit to live in." But how about the young man whose summer dissipation at the Arctic soda fountain, and in the congenial coziness of the ice cream parlor blinded his perception to the prosperous need of a winter overcoat?

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